2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

family surname. That of the */Gori /Naguman*, for example, is Swartbooi, and that of the */Neisi Ein*, another of the Swartbooi clans, is Beukes. Other clans have several of these surnames, e.g. those of the */Gurusis* clan of the same tribe are Swartbooi, Gertze, Richter, and Van der Bijl, and little genealogical connection can now be traced between the different family groups bearing these names. Members of the same clan, however, all considered themselves blood relatives, and were bound together by various common rules and observances. Marriage within the clan was strongly forbidden, so that a man had to seek his wife in another clan. The children belonged to the clan of their father. Apart from thus restricting marriage and regulating descent, and with it inheritance and succession, the clan seems to have functioned mainly as a political unit. There is no record of any ceremonial observances and taboos specially connected with the clan organization, nor was there anything in the nature of totemism among the Hottentots. The members of a clan all tended to live together, and membership of a clan guaranteed a person a strong measure of protection. He could always count on the support of his fellow-clansmen, especially in the case of blood feud. Early last century the vendetta system was still in force among the Naman, even between clans of the same tribe, and the chief of the tribe was unable to prevent two clans from carrying out blood vengeance on each other, or to force them to accept compensation.

The clan was thus the strongest unit ever attained by the Naman. Time and again a powerful clan would go off on its own, asserting its independence of the others, and clan loyalty was always stronger than tribal loyalty. The chief of the tribe was little more than *primus inter pares*. He was acknowledged to be the head of the senior clan, and if a man of fine character was accorded a great deal of respect; but the heads of the other clans acted as his council, and he could not do much without their co-operation. The whole conduct of affairs in the tribe was—and still is—the concern of the older men.

The clan structure of the Swartbooís as analysed by Mrs. Hoernlé shows the whole mechanism by which clans and tribes were formed among the Naman. A large and flourishing family would very often have its own favourite pasturing grounds, and be so large as to exclude members of other families or clans. In course of time they would become sufficient unto themselves, and the headman begin to play the part of a chief. They would arrange migrations to suit themselves independently of the other members of the tribe, and ultimately be